

# A CATECHISME FOR CHRISTIANS.

To help them in the right understanding of  
their *Christian Obligation* by *Baptisme*.

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*Psal. 56. 12. Thy Vows are upon me, O GOD.*

*Eccl. 5. 4. when thou vowest a Vow to God, defer not to pay it; for he hath no pleasure in fools.*

*Ephes. 5. 25, 26. Christ loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it with the washing of water by the word, that hee might present it to himself a glorious Church.*

*1 Pet. 3. 20, 11. Baptisme (the like figure to Noah's Ark wherein a few, that is, eight souls were saved by water) now saves us by the resurrection of Jesus Christ.*

*Not the putting away of the filth of the flesh, but the (Εὐσυνείδητος) the Answer of a good conscience towards God.*

*Titus 3. 5. According to his mercy he saved us by the washing of regeneration which hee shed on us abundantly through Jesus Christ our Lord.*

*Doctor Gentium Paulus erat, & Catechista rudium.*

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L O N D O N,

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M D X L I X.



Reader,

**T**HOU art here presented with an obligation of thy Baptismal Vow, a Doctrine to many unknown, because seldome handled, the ignorance of which may be justly accounted the originall both of the neglect and prophanation of this Sacrament. The judicious Author hath comprized it into few leaves, partly considering the iniquity of the Times, which will not bear more large discourses; partly providing for thy accommodation, that without long interruption of thy other occasions, thou maist be informed of thine own engagement: Despise it not because it is short, (Pearls are of no great bulk, yet of great value) but read it because it is sound, plain, full; And God give thee wisdom to try all things, and Grace to hold fast that which is good. So prayeth thy friend and servant in the glorious Gospel of Iesus Christ.

Septemb. 16.  
1648.

Ja. Cranford.



To all good Christians, who  
make a conscience of their  
Baptismall Vow:

*The Author wishes their Confirmation in the  
state of Grace by the Holy-Ghost.*

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Brethren,



Ee live in a sad time, in which the Foundations of the earth are shaken ; and therefore we had all need to make good the Foundations of our Faith, that keeping to our first Principles, *we may not be tossed about with every wind of doctrine*, changing according to the hurty of the times ; but may hold fast the *Forme* of wholesome words, which have been committed by Christ and his Apostles to the *Primitive Christians*, and from them delivered to *Saints* from age to age, even to us upon whom the ends of the World are come.

And the truth is, if Christians would keepe more to Fundamentals, and to confessed necessary *Truths* and *Duties*, and spend lesse time and heate

about *Problematicals*, and doubtfull disputations; if *Babes* would content themselves with *Milk*, which is a food most proper for them, and be so wise as to leave the stronger meat of Disputables and Problems, hard to be understood, to their guides, (especially when convened in Synods, lawfully authorized) who are betruſted by God & his Church, to watch over them, and *who muſt render an account for them*, Heb. 5. 11. and 13. 17. we should have ſounder Chriſtians than commonly this age produceth.

And to this we are led by Chriſt and his Apoſtles; for Chriſt learnt the Apoſtles divers leſſons by his Spirit, after the deſcent of the Holy Ghoſt, which they were not able to beare while Diſciples, *Iohn* 16. 12. and the Apoſtle tells the *Corinthians*, that he had *fed them with milke and not with ſtrong meat*, becauſe being babes, which he proves by their carnality and diviſions, they were not able to beare it, no not then when he writ his firſt Epiſtle which was ſome conſiderable time after their converſion, *2 Cor.* 3. 1, 2, 3.

And the ſame Apoſtle writing to the *Romans*, gives them in charge that they admit not weake Chriſtians to doubtfull diſputations, *Rom.* 14. 1.

And good reaſon for that Apoſtolically prohibition; for as the teaching of Chriſtians *Principles* is the grounding of them, ſo to admit them to diſputations, is the way to unſettle them in Religion:



ligion: and *ergo*, the Apostle filed them doubtfull, by a *Metonymie* of the effect, because they raise doubts in weake Christians; nay, fill them so full of doubts, that they turne *Skeptiques*, if not *Apostates*.

For those that are weake (not being able to distinguish betweene Principles which beget Science or sound Knowledge, and Corollaries or deductions, (which ordinarily beget conjecture and opinion) are as easily, and as commonly wrought upon, by seeming probable truths, as judicious and strong Christians are by demonstrations and axioms manifest by their owne light.

And hence is it, that *Sophisters* and *Seducers*, who by slight and cunning craftinesse lye in wait to deceive, make advantage of the weaker Christians: for if they can once stagger them (which is very easie) in Probables and Opinions: then will they dare to startle them, yea, to remove them from their first principles; and from the same ground it is that weaker Christians (yea many who take themselves, and are taken by others for strong Christians) falling into an Itch of disputation, and into a questioning humour of Opinions, grow in a short time to question the Articles of their Faith, and to make a doubt of the first principles of the Doctrine of Christ.

And hence it was that a learned Gentleman of our Countrey, commended this sentence to Posterity

rity (by which he desired to be remembered when he was in his grave) *Ex disputandi pruritu fit scabies Ecclesię*. From the Itch of Disputing comes the Scab of the Church; and it must needs be so, where the people are suffered to question what they please.

For that there be more fools then wise men in the world (which is *Aristotles* argument to the necessity of Politicall government) is discoverable by common understandings.

And that there are more Disciples then Doctors, more babes then strong men, more carnall than Spirituall and perfect Christians in the Church, is discoverable by judicious Christians: and yet now we are fallen into such times, as all take upon them to be Teachers, and not onely the Teachers of their Brethren, but Visitors of their Pastors; yea, and some are so bold to averre publicquely in Pulpits, that every private man hath as good, and as full authority to interpret the Scriptures, and to preach the Gospel, as any Officer or Minister of the Gospel, commissioned by Jesus Christ.

For my part, I could wish with *Moses*, *Numb. 11. 29.* That all the Lords people were Prophets, and that the Prophecie of *Ioel 2. 18.* were made good in our times, That his Spirit were poured out upon all flesh, that all might Prophecie. But it must not be as we will, but as God will. God never ordered it so yet, in that latitude as is now presented

fed. For howsoever that Prophecy was fulfilled in the Apostles daies : yet it never was extended to all Individuall living in that age. It was sufficient that Prophecy was fulfilled in some, in so many, that all men living might then be convinced the Prophecy was then fulfilled.

And that this Prophecy should bee fulfilled twice, then and now, and not since the Apostles for 1500 yeares (which makes *μὲγα χρόνα*, (till now, is very absurd, inconsistent with many Prophecies yet to be fulfilled, and contrary to all Christian experience for the times past.

For till the time of *Theodosius junior*, 430 yeares after Christ, the Christians had hard tugging with the Pagans ; and since the time that *Phocas* and *Boniface* stricke up that bargain which brought in Antichrist ; Popery hath overborne the world, for well-nigh a thousand yeares ; so that in their times the Spirit of God was not poured upon all flesh in that latitude and manner, as too many urge it in these times. And that wee should appropriate that to our selves which was the proper priviledge of the Apostolicall times : favours of that spirituall pride, which will produce a strange kind of Apostacie, if way be given to it.

The foundations of the Church are shaken, and if the House of God fall upon our heads, and the Arke of God, and the golden Candlestick be removed from us into other Regions : wee may

thanke our selves, for not entertaining the Gospell of truth in the love of it, in the long time of our peace, and for with-holding the truth of God in unrighteousnesse, during the times of our distractions, and (I would I could say our late) warres.

And have we not cause to feare it, when the foundations of Gods House are shaken, and the Fundamentalls of Christian Religion denied or leuelled with non-Fundamentalls? I well know its boldly asserted by some Cobblers and Mountebanks in Divinity, that distinction of *Truths* into *Fundamentall* and *non-Fundamentall* is vaine and false; for that (as they say) all truths in Religion are alike, and of equall value, and that there is as great a necessity of beleeving every as any truth in Religion.

Saint *Paul* was of another minde, for he neither makes all Doctrines nor all Doctors alike. Some are *Master-builders*, who lay the *Foundation*, some are meere *Ministring builders*, who build upon anothers *Foundation*. Some Doctrines also he compares to *Gold*, some, to *Silver* some to *precious Stones*, &c. 1 *Cor.* 1. 10. 11, and are all these, 12. or any of these of equall worth or value?

For

For the better discovery of this grosse Error, we must know what's meant by *Fundamentals* and *non-Fundamentals*, that so we may the better judge of those absurdities, and dangerous consequences, which will follow upon that position, *That all truths are alike necessary.*

By *Fundamentals*, therefore we understand such grounds and *Articles of Faith* without the explicit knowledge whereof, none can (in Gods ordinary dispensation) be saved. As that God is the maker of all things, and that he is the rewarder of them who diligently seeke him; that Iesus Christ is the Saviour of the world, and the Judge of the quicke and the dead, &c. These, and the like, are *Fundamentall Truths*, and so necessary to salvation, that none can be saved without the knowledge of them.

Other truths there are of another sort, called *non-Fundamentall*, which though usefull for some, are not so necessary for all to know, as that all shall be damned who know them not. As for example,

Whether *Paul* or some other writ the Epistle to the *Hebrews*. Whether *Sela* be a meere Muscical Note, or that it be a marke, to intimate the excellency of the matter; whether the points, as  
now

now they are, added to the Consonants in the Hebrew Bible, were from the time of *Moses*, or no; or whether the Characters of Letters we now have at this day in the Hebrew, be Chaldaicall, taken up since, or the same the Jewes used before the Captivity; whether the Canon of the New Testament were consigned before *S. Johns* death or after, by the surviving Apostles, or by Apostolicall men, who lived with them, or next followed them? whether the *Psalms* were all composed and digested into order, into one or more Volumes by *David* himselfe, or whether the books of Canonickall Scripture in the Old Testament? and whether the books of Scripture, as now they stand in order, were placed by *Malachie*, or *Ezra*, by whom, and when; Whether *Sosthenes* and *Sylvanus*, who are ranked in Equipage with *Paul* and *Timothy*, 1 Cor. I. II. 2 Cor. I. 19. 1 Thes. I. I. 2 Thes. I. I. were ordinary Presbyters, or of a superiour Order: are things very considerable, and usefull, and fit for some men to search and know, both for their owne satisfaction, and the ædification of their Brethren.

But that all Christians whatsoever are bound, upon necessity of salvation, rightly and cleerly to determine these Problems affirmatively or negatively, or that all should be bound a-like to know all truths; or that we should believe that *Ezra* set the Books of the old Testament in order (which is a probable

probable truth) upon the same necessity of salvation that we must believe Christ to be the Saviour of the world : is not onely injurious to the community of Gods people, but of dangerous consequence, and contrary to all sense and reason.

For is it not injurious to the community of Gods people to put them upon impossible talks, and that upon necessity of salvation ? Can these Task-masters, who are so audacious as to put this Task upon others, goe thorow with it themselves ? Can they give us a cleere or probable resolution of the former question ? Or can they tell us which are the *Suybura*, St. Peter's 2. 3.16. Speaks of, those hard things which were hard to be understood in St. Pauls Epistles, which they that were, *Unstable and unlearned, wrest as they doe other Scriptures to their own destruction* ? If they can, we desire them to give us a taste of their skill, one cast of their Office. But if then they who take upon them to be Teachers of others cannot themselves resolve them: tis injurious to require a determination of these problems from ordinary Christians

And as that's an argument *quoad hominem*, so have we store of other arguments *ad rem* to discover the vanity of these men.

For in all Arts and Sciences there are Catholique and Scientificall principles, which are more essential to them than diductions drawn at the fourth or fifth, or pethaps wire-drawn at the 20<sup>th</sup> hand.

There



There is a truth in the glosse and Commentary as well as in the Text but that every truth in a Commentary should be as Authentick and of as much consequence as the Text it selfe, is absurd.

And, therefore, *Divinity* being the Art of Arts, must be supposed to have her principles necessary to be knowne of all Christians, though never so weak; and also her deductions and problemes for the exercising of the senses of those Guides and Leaders which God hath placed in his Church for the ædification of his people.

And as that position of these crook'd-fingred Seducers, who pervert the strait ways of the Lord, is absurd, so is it of dangerous consequence for the ushering in of Popery and all kinds of Heresie.

For how the Papists have tug'd hard to overthrow this distinction of Truths into Fundamentall and non-fundamentall, necessary and onely probable, and that with a plot upon the *Protestants*, to draw our people to believe that all points of belief and practice commended to us by the Pope and his Conclave are absolutely necessary to salvation, is not unknown to any that are versed in their *Polemicals*; and for us to forward the designs of the Papists, nay, to do their work for them, what is it but to undo our selves?

Nor is this doctrine onely dangerous but desperate, for if all truths be alike, and as necessary to salvation as this prime necessary truth of the Gospel,

spel, that Christ Jesus is the Son of God, and the Saviour of the World: no man whatsoever can be saved. For we cannot all be, as the Pope claims to be, infallible: there never was any one man (if meer man) that cleerly understood all Truths. The best of us know but in part, 1 Cor. 13. 12.

Yet, if we shall believe these Seducers, to erre in any one truth, it's as much as if wee erred in all: into such absurdities and heresies do these Seducers run.

That we may avoid these rocks, and not be devoured of these Wolves, wee must lay this ground for good, that there are Fundamentals in the doctrine of Christ, Principles as the Apostle calls them *Heb. 6. 1.* In which number we shall finde that of Baptisme to be one; which if well cleered, would much conduce to the bettering of Christians, of which he knows) we had much need in this age, & for which wee in this generation had need to pray.

But not to stay too long by the way: be pleased to observe, that there is no Ordinance of God but is of use, either for the imitating, or confirming Gods people; and amongst all divine Offices, there is none of greater consequence to Christians, than those of the Sacraments. For in these offices rightly performed by Christian Ministers and people, all graces are actuated, and all parts of Religion, reducible to faith and love, are set on worke; so that I dare say, that Christian who knowes how to order his heart aright, in and about these holy Ordinances of *Baptisme* and the *Lords Supper*: he is to be ranged in the higher forme of Christians, even amongst the *τέλειοι* and *ἁγιοί*.

*prophetas*, Gal. 6. 1. 1 Cor. 2. 6. 1 Cor. 3. 1. who are *profectiores in fide Christiana*, those experienced and judicious Christians, who have had their senses exercised a long time to discern between good and evill, *Hebr. 5. 14.* those to whom God hath revealed many things, which babes (as not yet able to beare) doe not yet know.

These, as they have greater habilities, so are they put upon harder Tasks; because the Apostles and his Colleague knew the minde of Christ: *Ergo*, did God appoint them to judge in spirituall Mysteries, and to search into the deepe things of God, 1 Cor. 2. 15. 16.

Yet, to the end, Babes may come to know in due time, what yet they doe not know, and which God sees is not fitting they should know, while they are *Novices*: they are to waite on God in all humility and sincerity, with patience and diligence in the use of the meanes, to resort to their Guides in private, as well as publike for spirituall counsell and advice, (for though the Pastors of the Churches have not dominion over the peoples faith, yet by their Office are they the helpers of the peoples joy, 2 Cor. 1. 24.) to be frequent in converse and communion with the more spirituall and judicious Christians, to beg earnestly of God the assistance of his holy Spirit, whereby they may be taught to know what they know not, *Job 34. 32. Luke 11. 13.* So shall they finde admittance into the higher forme of spirituall and perfect men; or if they should not grow to that ripenesse in this life, as to be admitted into the higher forme of perfect men here (which is but a comparative perfection in relation to Babes, for *Perfectissimi in hac vita perfectiores sunt, potius quam perfecti*) yet shall they have an absolute perfection in the life to come, among the spirits of just men made perfect, *Heb. 12. 23.* and in the meane time, if they love the Lord Jesus Christ in sincerity, and hold their integrity to the end, they shall be accepted according to what they have, and not be rejected for what they have not, 2 Cor. 8. 12.

But

But, yet, because these spirituall and perfect men in the higher forme, are notable instruments which God will not, nor the Church cannot be without, (for there must bee Rams as well as Ewes and Lambs in the Lords flock,) its fit that those who are Disciples and followers of the Lord Jesus, should ayme at those perfections which may make them leaders, teachers, and guides to other men; such are called spirituall in relation to Babes: for though Babes be truly regenerate, yet in regard of some infirmities still hanging about them, and some corrupt humors within them (of which as yet they are not thoroughly purged) they are called by the Apostle carnall, *are yee not carnall? 1 Cor. 3. 1, 3, 4. 1 Cor. 5. 7.* these humours they must purge; and *ergo*, 'tis the care and ambition of every Disciple and servant of Jesus Christ, to be defæcate from the dregs of carnality, and that he may grow to be a perfect man, unto the measure of the age of the stature of the fulnesse of Christ, *Ephes. 4. 13.* there is a truth in the glosse and Commentary as well as in the Text; but that every truth in a Commentary should be as Authentickall and of as much consequence as the Text it selfe, is absurd.

And yet (which is a great griefe of heart to all honest and understanding Christians,) few rightly understand it, and fewer make a conscience of it. For some there are who boldly undertake to be Teachers of others and to resolve difficult cases of conscience and knotty problems, who yet are shamefully ignorant of the obligation of Christians to Christ by Baptisme, and deny the Ordinance, at least for a considerable part of our lives. I wish those some were not many. But alas! Wo to us, that we have sinn'd so grievously against our God as that by his just judgement we should fall into such times. This generation swarmes like Locusts, even like those Locusts, *Revel. 9. 7. Who have the faces of men, but have stings in their tayles;* and though they have arrived at a great height of power, in so much as they are emblemized by horses prepared to the Bartel,

*who*

*who have Crownes [like as] of gold upon their heads : yet their Origin is hellish , For they come out of the smoke of the bottomlesse pit. ver. 1, 2.*

But to let passe these Locusts [*i.e*] the seducers of the Lords people, who wax worse every day than other, seducing and being seduced let us continue firme in the love of that truth which we have received from all the Churches of God Oriental and Occidental since the Apostles times, concerning our obligation to Christ by Baptisme.

And it concernes us , for Baptisme (the like figure to Noahs Ark wherein soules were saved by water) now saves us (not the putting away of the filth of the flesh , but the answer of a good conscience) by the resurrection of Jesus Christ.

And now, let me beseech you, Brethren; in the bowels of the Lord Jesus Christ, as ye tender the glory of God and the discharge of your duty to God and his Church, to set your selves in good earnest , not onely to gaine a right understanding of this mystery, but also to make a conscience of this *great Duty of Christianity, viz. to make good the answer of a good Conscience, according to our solemn promise and deep engagement at our Baptisme* , by a strict and precise walking according to the following directions drawn out of the Doctrine of the Gospel. So shall it come to passe that you shall be confirmed in the state of grace and hope of everlasting glory, to which the God of all grace and mercy bring you for Christs sake our onely Lord and Saviour.



# ACATECHISME for CHRISTIANS.

To help them in the right understanding  
of the Christian Obligation by *Baptisme*.

## Section I.

Q. *OF what Profession in Religion are you?*

A. *Of the Christian Profession.*

Q. *Why do you chuse the Christian profession rather than any other?*

A. Because there is no other Name under heaven whereby wee can be saved, but onely by the name of the Lord Jesus Christ. *Acts 4.12. Jos. 24. 15.*

Q. *What is it to professe the Christian Religion?*

A. It is to give up our names to Christ by a publike confession, solemne promise, and hearty engagement, that Christ's Enemies shall be our Enemies, his Friends our friends, and his wil revealed in the Gospel, our Rule and our Law to our dying day. *Acts 19.18. Rom. 10.9. Jam. 4.12.*

Q. *How comes your name to be listed in the catalogue of Christs Followers or Disciples?*

A. By Baptisme.

## *A Catechisme for Christians.*

*Q. How prove you that ?*

*A. By Christs commission , and the Apostles Doctrine.*

*Q. How doth it appeare by Christs commission that we are listd into the number of Christs Disciples by Baptisme ?*

*A. Because Christs commission to his Disciples was , that they should make, or gather Disciples [by] baptizing them in the name of the Father, the Son, and the holy Ghost. Mar. 28. 19,*

*Q. How doth it appeare by the Apostles Doctrine, that we are listd into the number of Christ's Disciples by Baptisme ?*

*A. As many as are baptized into Christ, have put on Christ. Gal. 3. 17.*

*Q. What is it to put on Christ ?*

*A. It is to take upon us the profession of Christian Religion, and to put upon our selves an Obligation to walke according to the Law of Christ discovered in the Gospel.*

*Q. What are we minded of in Baptisme ?*

*A. Of two things, our priviledge, and our obligation or duty.*

*Q. What are the priviledges of the baptized ?*

*A. Two : 1 that they are taken into Christs service , and into the society of Christians , to be fellow-citizens with the Saints , and of the household of God. So that from the time of their Baptisme,*



ptisme, they are looked upon, not as strangers and  
forreigners, but as declared [or catalogued] mem-  
bers of the visible Church under the New Testa-  
ment, as they in the old were by Circumcision.  
*Gen. 17. 10 to 15. 1 Cor. 7. 14. Acts 2. 39. Eph. 2. 19.*  
Secondly, that by Baptisme they have an interest in,  
and a right or title to the means of salvation, by  
which the Spirit of God sanctifies the hearts of  
those who are given by God the Father to Christ  
his Son, to be justified by his blood, and to be par-  
takers of saving grace and glory, that so they may  
be lively stones in that spirituall house, of which  
Christ himself is the chief corner stone. *Eph. 1. 17.*  
*Acts 15. 7. to 11. Jam. 1. 18. 1 Pet. 2. 5. Eph. 5. 26.*

Section 2.

*Q. Doth Baptisme impose any obligation on the  
party imposed?*

*A. Yea, and therefore its called a Sacrament.*

*Q. Whats the meaning of the word Sacrament?*

*A. Sacrament is a military word noting out the  
Oath of God whereby Souldiours are obliged to be  
faithfull to their Generall. And from thence taken  
up by the primitive Christians to hold forth the  
nature, end and use of Baptisme and the Lords  
Supper, because in Baptisme we make, and in the  
Lords Supper we renew our Vow of being faith-  
full to the Lord Jesus Christ the Captaine of our  
salvation. *Heb. 2. 10. Eccles. 8. 2. 2 Chro. 36. 16.**

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*Q. What is the obligation of the party baptized?*

*A.* To renounce the world, the flesh, and Devil; with all the lusts and motions of the same whereby they war against our soules, to believe the truths and rely upon the promises of the Gospel, to become a faithfull servant and Souldiour of the Lord Jesus, and to strive every day more than other to be like Christ. *Heb. 6.1. Rom. 8.1.4.10.*

*Q. How doth Baptisme minde us to be like Christ?*

*A.* Baptisme represents unto us our profession, which is to follow the Example of our Saviour Jesus Christ and to be like unto him; that as he died and rose again: so we also should die to sin and live to righteousness, and daily to proceed in all vertue and godlinesse of conversation till we be tall and perfect in Christ Jesus, *Rom. 6.4.5. Rom. 8.3.4. Eph. 1.17. Eph. 4.13.14.15. 1 Pet. 2.14.22.*

*Q. But doe not many who are baptized fall off from their ingagement to Christ by Baptisme?*

*A.* Yes, some fall off from the very profession of Christian Religion, and these we call Apostates, Some hold their profession, but walk contrary to the rules of it; walking after the flesh and not after the spirit, and that either covertly and secretly and these we call hypocrites; or openly in the face of the world, and these we call profane men. *Heb. 10.38.39. Mat. 24.51. Psal. 35.16. Heb. 12.16.*

*Q.*

*Q. But what condurion are these men in who fall off from Christian profession, or those who being not right in their hearts deny it in their lives, as hypocrites and profane persons?*

*A. All such, for all they have been baptized, are in a wofull, desperate, damnable estate, in the gall of bitterneffe, and in the bond of iniquity, and have neither part nor lot in the Kingdome of grace or glory, because their hearts are not right in the sight of God. Acts 8.21.23. Acts 13.15.16.25. Mat. 10.33. Psal. 9.17. Mat. 24.51. Revel. 22.15.*

*Q. But why doe you passe such a direfull sentence upon millions of baptized Christians for breaking their Baptismal vow?*

*A. Because all holy Vows and Covenants, especially that of Baptisme, are either established in the blood of Christ to those that keepe them, or in the blood of those that make and breake them. Ezek. 16.59.61. Dan. 11.21.22.23.28.30. Hos. 10.4. Zech. 9.11. Heb. 10.28.29.13.12.24.25. Jos. 9.20. 1 Kings 2.42.43. Neh. 10.29. Eccles. 8.2. Heb. 7.20. Eccles. 8.2. Mat. 3.5. Heb. 2.3.*

*Q. Whether are in a worse case, they who have not Christ tendred to them at all, as Turks and Pagans, or they who revolt from their Baptismal ingagement, as Renegadoes and Apostates who have cast themselves out, hypocrites, and profane persons, who denying the power of godlinesse, yet live in the bosome of the Church?*

*A.*

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*A.* Apostates, Hypocrites and prophane persons are in a farre worse condition than any Jews, Turks, or Pagans who perish through simple ignorance, *Luke* 12.47, 48. *Heb.* 6.4, 5 6. *Eccl.* 5.6. and are not guilty of that perjury which millions of Christians are.

*Q.* Seeing then that the making good of our Baptismall ingagement doth so much concern us, and that the neglect of it is of such dangerous consequence to our poor souls : how shall wee know the rules of our profession and the duties wee are obliged to by our Christian profession?

*A.* By the Gospel of Jesus Christ, which holds forth the Covenant of Grace. *Gal.* 3.21, 22. *Gal.* 4.6. *Gal.* 6.8. *Heb.* 7.19. *Acts* 4.12. and 10.43. *Rom.* 2.8.

### Section 3.

*Q.* What are the principall and main things to be heeded in the covenant of Grace?

*Q.* Two : 1 We must seriously consider what God hath done for us out of his meer love and free grace. Secondly, what return he expects from us for his abundant love and mercy shewed to us in the Lord Jesus Christ. *Psal.* 27.8.

*Q.* What are those great things that God hath done for us out of meere grace.

*A.* They are chiefly three :

1 That he was pleased to send his onely Son our Lord,

Lord, clad in our nature, to be our surety to pay our debts, and our Mediatour to reconcile us by the blood of his crosse, *Heb. 7. 22. Eph. 2. 26. Joh. 3. 17.*

Secondly, that hee was pleased to bring us to the saving knowledge of Christ crucified by his glorious Gospel, a mystery which was hid from ages and generations, but now is made manifest to the Saints under the New Testament, *Rom. 5. 29. 1 Cor. 4. 3. to 7. Col. 1. 26. 1 Pet. 2. 9.*

Thirdly, that he pleased to call us to communion with himself, & Christ Iesus our Lord by the secret whisperings and powerfull solicitations of his holy Spirit in the use of sacred Ordinances, *Esay 30. 21. Psal. 27. 8. Ephes. 1. 11, 12, 13, 17, 18. Rom. 10. 12, 13, 14. 1 Cor. 11. 2. Rom. 8. 2, 14. Ioh. 16. 13. Luke 24. 45. Aets 16. 14 Ps. 119. 18. Iohn 3. 8. Aets 26. 18. Eph. 2. 18, 22. 2 Cor. 1. 22. Gal. 5. 17, 25. Ps. 25. 14. Prov. 3. 32. Iob 32. 18. Iob 32. 8. Iam. 1. 5. Ps. 32. 8, Ps. 73, 24, Revel. 3. 18.*

*Q. What are the benefits that accrue to us by the covenant of grace founded in the blood of Christ and discovered in the Gospel?*

*A. The remission or forgiveness of sins, the participation of saving knowledge and grace, with everlasting life and salvation. Eph. 1. 7. 8, 9. Ps. 32, 14 Heb. 9, 7. Heb. 12. 14, 15, 16.*

*Q. What return doth God expect from us for the love he hath shewed us in the Lord Iesus Christ?*

*1 That*

1 That we repent us of all our sins which made a separation between us and our God, *Acts 2.38. & 3.19. & 20.21. Esay 59.2.*

2 That wee trust and relye upon the Lord Jesus Christ (the onely Mediatour betweene God and man) for life and saluation, *Acts 16.31. 1 Tim.2.5. Heb.8.6.*

3 That wee bring forth the fruits of Faith and Repentance by amendment of life, and walking in a course of new obedience, not after the flesh but after the spirit, *Luke 3.8.9. Ephes.5.24. Ephes.2.10. Rom.8.1.*

#### Section 4.

*Q. What is Repentance?*

*A.* Repentance is the change of the minde and heart, or the soules breaking off from the love of a sinfull course of life by a thorough sorrow for it, and an utter indignation against it, *Dan.4.27. Joel 2.13. Ezek.14.16. & 18.21. 2 Cor.7.9 Jeremy 31.19.*

*Q. What necessity is there of Repentance?*

*A.* There's an absolute necessity in two regards.

1 Because by nature we are all in a lost condition, the children of wrath, the bond-slaves of sin and Satan, lying under the curse of God, and lyable to all sorts of misery in this life, and hels torments in the world to come, *2 Tim.2.25. Ephes.2.3. Numb.23.10. Gal.3.10. Psal.9.17. Revel.21.8.*

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2 Because Repentance is the way to breake off from this sinfull miserable and cursed estate, and to gain a capacity of Mercy, *Luke 13. 3. Psal. 51. 17. Matth. 11. 28. 2 Tim. 2. 25, 26. Acts 20. 21.*

*Q. Is not Repentance meerly Legall, or is it an Evangelicall duty?*

*A. Repentance is a Gospell duty, for the Law bindes to an exact and perfect Obedience, but onely the Gospell bindes to a sincere endeavour, and call sinners to repentance, Matth. 9. 13. Acts 20. 21.*

*Q. But when is the proper time for the acting of Repentance, for sometimes its put before Faith, as Mark 1. 15. and sometime its put after Faith, as Revel. 2. 5. What may be the reason of this?*

*A. The reason is because the same word is used to signifie divers things.*

1 Its put for conversion; which in its integrall nature includes a turning from evill to good, and then it stands alone without any mention of faith, *Matth. 3. 2. Luke 13. 3. Acts 17. 30.*

2 Its put for the first part of Conversion onely, which noting out the breaking off from our naturall estate which is the first part of Conversion, must be supposed before the  
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the second, which is turning to good, *Esay 30.21. Ps. 27.8. Eph. 1.11, 12, 13, 17. Ps. 34.14. Heb. 12.14. Heb. 9.7. Heb. 12.14, 15, 26.*

Thirdly, to repent in Scripture phrase is put for the renewing of our repentance upon occasion of lapses and falls after effectually calling and translation from our naturall estate to the state of grace; *Ps. 34.14. Heb. 12.14. Heb. 9.7. and 12.14, 15, 25. Revel. 2.5. Revel. 3.3, 19.*

Now when repentance is taken in the second sence, its put before faith, and enjoined to those that are to be converted: but when in the third sence its put after faith, and commended to them who are already converted, yet in some particulars are to be reformed. So that repentance (as its taken in the second sence, for the first part of conversion) is needfull for the convesion of a man at first: but as in the third sence; as it notes the renewing of Repentance after lapses: so is it necessary for every Christian throughout the whole course of his life. *Acts 2.38. Acts 3.19. Acts 20.21. Acts 16.31. 1 Tim. 2.5. Heb. 8.6. Luke 3.8, 9. Eph. 5.24. Eph. 2.10.*

*Q. Why is the renewing of Repentance a necessary duty for all Christians throughout the whole course of our lives?*

*A. Because in many things, all of us, yea, the very best of us offend, and where sin is iterated, its required*

quired that repentance be renewed, *Ps. 27. 8. Ps. 32. 5. 1 Iohn 1. 9. 2 Cor. 7. 10.*

Section 5.

*Q. What is the second duty required of a Christian by the covenant of Grace,*

*A. Faith in God and cleaving to the Lord Iesus Christ, and your faith is joyned with repentance in the preaching of the Apostles, who testified to Iews and Gentiles Repentance towards God, and Faith towards the Lord Iesus Christ, Acts 20. 21. Acts 2. 38. Acts 8. 37. Mark 1. 13.*

*Q. How shall we know when our faith is sound and right?*

*A. Our faith is then (and onely then) right, when it works by love. Gal. 5. 6. Iam. 3. 14, 18, 20, 24. 26.*

*Q. But how doth faith work by love?*

*A. Two ways, and by both of them we may know when our faith is right.*

*Q. How doth faith work the first way by love?*

*A. When wee looke upon the Lord Iesus Christ with an eye of love, and embrace him as our Prophet to teach us, as our Priest to reconcile us, and as our King to command us. Acts 3. 23. Heb. 11. 13. and 6. 20. and 7. 1, 2, 11. 24, 26. and 8. 6. Revel. 15. 3.*

*Q. How doth faith worke by love the second way?*

*A.*

**A.** When it works us to a love of holinesse, holy duties, and holy men ; and to all offices of love to all men, yea to our most desperate and irreconcilable enemies, for Christs sake, *Gal. 5. 13, 14 Luke 6. 27, 32. John 13. 34. & 14 15. 2 Cor. 8. 7 8, 9, 21. Philip. 1. 9, 10, 11. & 4. 8. Col. 1. 8. & 2. 2. 3. Jam. 2. 8. Rom. 12. 20, 21.*

**Q.** *What's the third dutifull return which Christians are bound to make to God by the covenant of grace?*

**A.** New obedience discovering it selfe in the fruits of faith and repentance, *when wee walke not after the flesh, but after the spirit, Rom. 8. 1. Ephes. 5. 21, 22, 23. 2 Cor. 5. 17.*

**Q.** *Is it not sufficient for a Christian onely to repent and believe?*

**A.** No : for though the Scripture speak sometimes short : yet wee must take in the full sense of the holy Ghost, lest we turn the grace of God into wantonnesse. Sometimes, indeed, the Scripture speaks thus, *repent and you shall be saved*: sometimes thus, *Believe, and thou shalt be saved*: sometimes thus, *repent, and believe the Gospel*. Yet in all these expressions, the Spirit of God intends such a Faith and such a Repentance, as evidence and approve themselves by new Obedience. *Acts 2. 38. & 16. 31. & 26. 20. Matth. 3. 2. & 5. 16. Mark. 11. 5. Luke 3. 8. Titus 3. 8.*

Section 6.

*Q. What is it to walk in new Obedience?*

A. To walke in new Obedience is to walke as befeems a new creature, that is, to make good the answer of a good conscience to the Rules of the Gospel, according to what wee solemnly promised and vowed at Baptisme, *1 Pet. 3. 21. Titus 3. 5, 8. 2 Cor. 5. 17.*

*Q. What is it to make good the Answer of a good conscience?*

A. It is to live a sober, righteous, and a godly life according to our solemn vow in Baptisme, *Titus 2. 11, 12.*

*Q. What is it to live a sober life?*

A. To live a sober life is in lowliness of minde, to esteeme of each other better than our selves, to moderate our passions by meeknesse of spirit, and so to use the World and all the good creatures in it (which God hath made for our comfort) as neither to abuse them nor our selves, *Phil. 2. 3. & 4. 5. Jude 4. Romans 12. 2, 3. 2 Cor. 7. 31. 1 Cor. 10. 31.*

*Q. What is it to live a righteous life?*

A. To live a righteous life is strictly to observe the rules of Charity and Justice in our conversing and dealing with other men, *1 Pet. 4. 8. Mat. 7. 2. 12.*

*Q. What is it to live a just life?*

A.

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**A.** To be as tender of other mens lives, liberties, goods, and good names, as of our own and in all things to observe that rule of universall Justice commended to us by our Saviour, *Mat. 7.12. What so ever ye would that men should doe to you doe the same to them, for this is the Law and the Prophets.*

**Q.** *What is it to walk according to charity?*

**A.** It is to be sparing in our censures, candid in our interpretations, soft in our answers, to moderate our passions, to forgive enemies, to reconcile friends, to compassionate and to relieve men in misery, to restore the lapsed in the spirit of meeknesse, to live peaceably with all, and to doe good to all, and in all things and towards all men precisely to observe the royall law of love, *Jam. 2.8. Mat. 5.44. and 6. 14. and 7.1. Esay. 1.17. and 58.6.7. Dan. 4.27. Zech. 7.9. Luk. 17.1.4. Gal. 6.1. Phil. 4.5. Pro. 15. 1. 1 Cor. 13.5.* Section 7.

**Q.** *What is it to live a godly life?*

**A.** To live according to Gods minde and will revealed in his Word, following the presidents of godly men, who through faith and patience have obtained a good report; & specially of those whom God hath raised up to be paternes, examples and guides to us in the ways of godlinesse, *1 Tim. 4.12. 1 Thes. 1.6,7. and 1.2.14. 2 Thes. 3.7,9. Heb. 6,12. Heb. 11.39. 1 Cor. 4.15,16.*

**Q.** *What are the perticular offices and duties of godly men?* **A.**

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1 A. To worship God publikely and privatly, according to his will, *in spirit and truth*, *Mat. 4. 10.* *Pf. 111. 1.* *Luke 17. 30.* 1 *Iohn 5. 14.* *Zeph. 2. 11.* *Iohn 4. 23.*

2 To blesse God heartily and uncessantly for all his mercies, but specially for those spirituall blessings and riches of his grace bestowed upon us in Iesus Christ, *Lam. 3. 22, 23.* *Pf. 119. 62.* *Pf. 146. 2.* *Pf. 9. 1.* *Eph. 1. 3.* *Eph. 1. 6. to 15.* 1 *Pet. 1. 3.* 1 *Cor. 15. 57.*

3 To confesse and forsake all our sins, to be thoroughly humbled for our presumptuous sins, especially when God thunders in his judgements, and daily to judge our selves that we be not judged in the world to come, *Prov. 28. 13.* 2 *Chro. 33. 12.* *Jam. 4. 9. 10.* 1 *Cor. 11. 31.* 2 *Chro. 33. 12.* 2 *Chro. 6. 36. 37.* 2 *Chro. 7. 14.*

4 To be constant and fervent in our prayers early and late, in our closets and with our families, for all things necessary for the bodies or soules of our selves and others, *Acts 6. 4.* 1 *Thes. 5. 17.* 1 *Tim. 2. 8.* *Psa. 55. 17.* *Psa. 145. 15. 16.* *Mat. 6. 6.* *Gen. 18. 19.* *Psa. 122. 8.* *Gal. 6. 18.* *Ephes. 6. 23.* *Psa. 92. 2.* *Jos. 24. 15.*

5 To read daily the Books of holy Scripture and divine providence, especially on Sabbath dayes, and days of Fasts and Feasts; and always to cull out such places of Scripture for our learning and observation, as have wrought most strongly upon  
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our hearts , and are most proper for our condition,  
*Dent.6.6,7. 2 Pet.1.19. John 5.39. Psal.44.4. E-  
 say 26.9. Luke 3.44. Luke 2.51. Esay 8.16. Mal.4 4  
 Psal.139.14.*

6 To manifest the truth of our graces and  
 power of godlinesse in our hearts by our faithfulness,  
 in our perticular callings , and acting within  
 our own bounds, according to the rule of the Apo-  
 stles, *1 Thes.3.11.* Study to be quiet and to meddle  
 with your own businesse, *1 Cor.7.20,24. 1 Pet.3.16.  
 & 1.4.15.*

7 To be forward and constant in holy duties  
 and to be zealous for the promotion of godlinesse  
 in our selves and others , especially in those com-  
 mitted to our charge , *Jude 21.22,23. 2 Cor.8.7.  
 Psal.122.8. Gen.18.19. Titus 2.10,14. Matth.5.  
 16. 1 Cor.12.21. Revel.2.26. Revel.3.19. Psal.101.  
 7. Josh.24.15.*

8 To walk circumspectly for the honour of Chri-  
 stian Religion , in wisdom towards them who are  
 without, that we may win them to come in; and in  
 love towards those within : that wee may keepe  
 them in the Lords fold , *1 Ephes.15. & 4.13,14,15,  
 16. Col.4.5. 1 Cor.9.19,20,21,22.*

9 To take up Christs crosse willingly , to beare  
 it patiently, and in all things and at all times to sub-  
 mit to his blessed will and pleasure , *Luke 9.23.  
 Jam.4.7. Job 1.21. Esay 39.8.*



**Q.** *Dowe not often fail in and sometime fall off from these Christs Duties?*

**A.** *In many things wee offend all, and when wee have all done the best we can, wee are unprofitable servants. Yet if wee humble our selves before the Lord, and seek his face, and love the Lord Iesus in sincerity: God will pardon our errours for Christs sake, and will accept of us and our endeavours, not according to what wee desire to be, 1 John 3.8. 2 Cor. 8. 12. Gen. 15. 1. 1 John 5. 9. Ephes. 6. 24. 2 Chron. 34. 27. Math. 11. 28. Luke 17. 10.*

**Section 8.**

**Q.** *Seeing Christians are so prone and apt to fall off from Christian offices and duties, what course must we run for our Confirmation, that our hearts may be established in Grace?*

**A.** *1 We are to keep a strict and precise watch over our own hearts and ways, that neither the old Serpent nor any worldly or carnall lusts creep into or lodge in our bosomes: to avoid the occasions of sin, and to resist the Devill whensoever hee assaults us, that wee may quit ourselves like men of God while we live, and that when we die, our consciences may bear us witnesse, that wee have fought a good fight, Math. 24. 42. Proverb. 1. 22. Prov. 5. 8. Rom. 13. 14. Jam. 4. 7. 1 Pet. 5. 8, 9. 1 Tim. 4. 7.*

*2 Wee are by a sacred violence to hale and pull our hearts, minds, affections, and all the powers of*

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our souls to those wholsom and necessary duties of humiliation & mortification which savour of more austerity, and from which our corrupt nature usually flies off; *Matth. 11. 12. Col. 3. 5. Mark 8. 34. Matth. 27. 32. Mar. 5. 41. Exod. 12. 8. Mat. 26. 75.*

3 To renew our solemn Vows and Covenants of Obedience; to pray earnestly and unceasingly for the pardon of our Perjury, and for new strength to perform our Vows, especially when wee are about to resort to the Lords Table, and the rather because God then expects our renewing of that solemn vow of Baptisme which wee have to our grief and sorrow so shamefully broken, that it may well make our hearts sink and die within us to consider it; *Esay 19. 21. Psal. 76. 11. Psal. 86. 11. Eccl. 5. 4. Prov. 20. 24. Exod. 12. 8. 1 Cor. 11. 28. 31.*

4 To redeem our lost time, and to double our diligence upon the observation of our negligence. *Ephes. 5. 16. Col. 4. 5. Heb. 2. 1, 3. Jer. 48. 10. Ezra 7. 23. Heb. 12. 15. Ephes. 4. 22, 23.*

5 To lay hold upon all opportunities which God hath put into our hands for receiving or doing good to strike while the Iron is hot, and to doe what good we can while we may; *Mat. 25. 10. 1 Tim. 4. 2. Heb. 3. 15. 1 Cor. 12. 25. 2 Cor. 6. 2. Heb. 10. 15.*

### Section 9.

6 To use our selves much to private devotions  
and

and communing with our own hearts in our chambers and upon our beds, and whensoever or wheresoever we are still, retired, and Sequestred from the world; that we may gaine a Testimony from the Spirit of God to our spirits that we seeke him in sincerity and truth, *Psa. 4. 4. Psa. 77. 6. Psa. 111. 1. Mar. 6. 6. 18. Psa. 6. 6. Psa. 63. 6. Cant. 3. 1.*

7 For our own edification and the drawing on of others: we are to close by a more speciall communion with the best Christians who are most carefull in their walking and most eminent for heavenly mindednesse and spirituall wisdom in the wayes of God; and to glorifie God by resorting to publique Ordinances and Church Offices in the Assembly of the Saints, not resting in the outward worke, but wrestling with God in his own way for the supply of spirituall strength, grace, and comfort from the spirit of Christ, *Hab. 3. 13. Psa. 111. 1. Mal. 3. 16. 1 Cor. 12. 25. Psal. 22. 25. Heb. 10. 25. Eph. 6. 11. Phil. 1. 19.*

8 To shake off slothfulnesse, luke-warmnesse, listlesnesse, supinity and formality, by an holy and zealous activity, lifting up our hearts and rowling up our spirits that we may be seruent in the spirit, and zealous in the best things, *2 Cor. 12. 31. Eph. 5. 14. Eccl. 9. 10. Revel. 3. 15. 19. 2 Pet. 1. 5. Psal. 77. 6. Psal. 57. 8. Psal. 108. 2. Iudges 5. 12. Rom. 13. 11. 12. Rom. 12. 11. 2 Tim. 14.*

Section

## Section 10.

9 To forbear all known sin, and to practise according to what we know, that so God may blesse us and further reveale to us those truths and duties we do not know, *Job 34.31. Psa.119.18. Psa.25.14. Phil.3.15. 2 Pet.1.5. John 8.31.32. Rom.1.8.*

10 To adde daily to our stock of grace, and to strive to the uttermost of our power to be in the higher forme of Christians which the Scripture calls strong, spirituall and perfect men in Christ Jesus, who honour their profession and increase their comforts by improving their habilities and graces, and by exercising their senses to discern between good and evil, *2 Pet.1.5. Mar.4.25. Heb.13.7. 1 Pet.2.21. Phil.3.14.15. Heb.5.14. 1 Cor.3.1. 1 Col.28.29. 1 Cor.2.14.15.*

11 To keepe by us one Catalogue of our grosser sins, Gods speciall mercies, and the notable passages of providence.

And another Catalogue of our gracious and praying friends and such as by our more speciall relations we are bound to pray for, that we may commend them to Gods blessing, and protection and reape the benefit of the prayers of our brethren and friends, nay of the whole communion of Saints, who pray for, as well as love, one another *Psa.51.4. Psa.89.1. Psa.105.5. Acts 14.17. Rom.1.9. Phil.*

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*Phil. 4. 22. Psa. 122. 8. Phil. 1. 19. Psa. 111. 4.  
1 Thes. 5. 25. 2 Cor. 1. 11.*

12 And, finally to conform to the Apostles counsell *Phil. 4. 8.* Whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any vertue or any praise: that we think on these things and follow them, so shall the God of peace be with us.

Section II.

*Q. You have heard of the Christians obligation and ingagement to Christ by Baptisme, doth the Baptisme of the yonger any thing concerne the elder Christians who are long ago baptized?*

*A.* Yes, it concernes them very much, not onely parents and friends, but all the members of the congregation.

*Q. What doth the Baptizing of Infants concerne the Parents?*

*A.* The baptizing of infants is of use and concernment to Christian parents divers wayes.

1 To minde them to be carefull to renew their Covenant with God before they bring their children to be baptized, that so they may gather the assurance that God is their God and that he will be the God of their seed. *Acts 2. 38. 39. Acts 16. 31.*

2 They are to take comfort to themselves that they have discharged their duty in dedicating and consecrating their children to the service of Jesus Christ

Christ, *Job* 1.5. *Acts* 17.11.14. *1 Sam.* 1.27,28.

3 To offer them up to God in their daily prayers that they may be confirmed in the love of Christ, and of that holy profession they are called unto by Baptisme. *Gen.* 49.26. *Mark* 10.16. *1 Sam.* 1.27. *Gen.* 27.27.

4 To give their children good example by an holy life, and to traine them up in the ways of Christ by a religious education, that they who have brought them into a state of corruption by naturall propagation or generation: may by this solemne dedicating them to Christ and by Gods blessing on the use of the meanes, bring them out of the sinfull and wofull condition of nature, into the glorious liberty of the sons of God, *Eph.* 6.4. *Exod* 12.26.

#### Section 12.

*Q. What use are the Elder sort of growne Christians to make of infants Baptisme?*

*A.* When they are present at childrens Baptisme, in the Congregation (for 'tis a sin no lesse grosse than common to run away from the Ordinance) they are bound in duty.

1 To blesse God the Father, that whereas he left the lapsed Angels without Remedy and all hope of Recovery: he was pleased out of his free grace and infinite mercy to reconcile poor men to himself by a Mediatour, to be wel pleased with us for his sake, and

and to make us a gracious promise, *that hee would be our God, and the God of our seed, Act 2.47. Heb. 2.16. Col. 1.20. Acts 2.39.*

2 To give hearty thanks to our Lord and Saviour Jesus Christ, that hee was pleased not only to give himself for his Church: but also to sanctifie and cleanse it, with the washing of water by the Word, *Ephes. 5.26. Titus 3.5. 1 Pet. 3.21.*

3 To consider seriously what a solemne vow, promise, and profession we have made to God before Angels and men, to be, not any more our own, but the Lords Bondmen, the servants and souldiers of Jesus Christ, *1 Cor. 6.19.20. Eph. 6.6. Rom. 6.6. 18.22. 1 Time. 1.18.*

4 To be inwardly and heartily humbled (as often as we heare the Covenant of grace repeated before Baptisme) for our perjury, back-sliding and Apostacy, *2 Cor. 8.10.12. Hos. 14.4. Jer. 14.7. Rev. 2.5.*

5 To hunger and thirst after the Lords supper, the Sacrament of Confirmation. To which ordinance whensoever we repaire (and we ought often to repaire to it) we are to beg of God pardon for that great sin of perjury in breaking the conditions required of us in the Covenant of grace, which we solemnly vowed at our Baptisme to observe; to renew our vowes, and to resolve that by the power of Gods grace, and by the supply of the spirit of Jesus Christ, we will performe and make good our

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vowes, to the glory of God, the Honour of Christi-  
an profession, and the everlasting comfort of our  
souls. 1 Cor. 10. 16. 21. John 7. 37. Phil. 1. 19. Acts  
2. 46. 1 Cor. 12. 13. Psal. 56. 11. Psal. 61. 8.

That so we may sing with Saints and Angels,  
Glory be to God on high,  
On earth peace :  
Good will towards men,  
Through Jesus Christ our Lord.

F I N I S.

